

THREE
PROPOSITIONS

OF THE
Angels of Light.

Viz. with three Solutions therein
Considerable.

The three full-blown or Propositions.

First, the Originall of the Angels of Light.

Secondly, Angels Considerable in a true full-sun or kind.

Thirdly, their Nature, and the Being and working.

Three Solutions therein Considerable.

First, Spirituall Subiectnesse in thes Propositiones.

*Secondly, the Subject instead of the Truth, and Reason of the
Angels of Light.*

*Thirdly, the kind of the moving and working of those Angels in
the Light, Glory, and will of God, and our Lord Jesus Christ.*

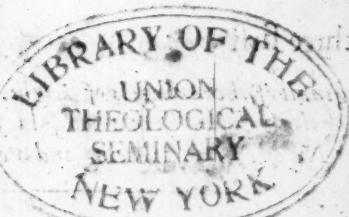
PSALM. 103. 20.

*Praise ye the Lord ye his Angels, that excell in Strength, that do his
Commandement in obeying the voice of his word.*

*Esa. 6. 3. And one cried from higher and said, Holy, Holy, Holy, is the
Lord of Hosts, the whole World is full of his Glory.*

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THREE PROPOSITIONS OF THE Angels of Light. With three *Solutions* therein Considerable.

First, the Originall of the Angels of Light, is God, who was eternally posseſſing fulneſſe of bliſſe, and glory in perfeſſion, in the fulneſſe of it, in himſelfe eternally. Wherein hee was ſuch from all eternity, in his owne living exceilencies of fulneſſe of glory, in which he is, and was eſſentially much, and ſo glorious, who is the Originall, of whom are all things; hee is the Originall of the Angels, God, in the fulneſſe of bliſſe and glory, eſſentially is incompreheſible, and incommunicable, the light unapproachable.

But God in the eternall communicating of himſelfe, in himſelfe is the originall of all his workeſ: And God putpoſing in himſelfe to ſhine forth in his glory, the reſections of his excellencie in the workeſ and operation of his power creating in which and in all, as his will and good pleaſure was, having all it's Originall from God communicating of himſelfe in himſelfe. This is the originall of the Angels, God in his Sonne working creates them.

First God communicating of himſelfe, in himſelfe, is the originall of the Angels, and Creation of all Creatures: and thus it could bee no other but from hence all things are created.

Secondly, but God because he communicaþ of himſelfe in himſelfe, therefore will create: thus in his elect his worke and new Creature created in Iefus Christ: thus onely in the light and glory of life in life living eternally in God and our Lord Iefus Chrift, in which the elect Angels are also incloſed in the mystery of the glory of God, and come in election in God

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as the other ; because God doth communicate of himselfe in himselfe, will create : so that this being is founded on the being of God ; and as he liveth so shall they also live , because hee communicateth of himselfe in himselfe, therefore they are and continue, and live for ever ; the working fulnesse of God shall fill them, their life is hid in God ; the glory thereof who can declare ? but we onely touch this, if all the Creatures had beeene so founded in their Creation, they should all have continued ; but if we should enter into these things, it would bring in so many Solutions , as that we should seeme to be beside the Subject in hand.

1. As what is the changeablenesse of the Creatures.

Secondly, why soime partaking of the glory of Gods purpose creating in Christ are subject to mortallity of the body, which we passe by , as being suitable to another Subject ; yet we haye to behold in these two heads, first the glory of God in creating all things very good in their creation ; in which is glory in all : but especially superabounding in glory in his worke and creation in Iesus Christ, in him he made all things ; but these creatures hee creates, because he communicates of himselfe in himselfe , are founded upon Gods working glory to continue, which is in the Mystery of God.

But to he Subject in hand : If God had not beeene in his sonne thus originally creating them, they could not have beeene : for he is the first and originall in God : in him it was that the invisible glory of the eternall Majestie would work and did create : hence it is , that in his Sonne the infinite delight and pleasure of the Godhead resting, hee is the upholder of all things, the root and ground of all the working operations of God : thus is the Christ of God the originall and head of Angels : Thus they are the off-spring of GOD in Christ working , creating them innumerable glorious spirits, pure and holy in their creation , indued with spirituall power and readines, tending and serving as before, and in the immediate presence of God ; that he that is and was most worthy of praise and glory, they might extoll and magnifie.

In their originall hee made them of nothing, spirits created , mutable in themselves considered : In the Son is only the eternall pleasure in fulnes for God, and not so in the Angels though glorious spirits all created: their power is the subordinat power to and in the will and disposall of the Creator thereof in themselves mutable.

But through and of him the elect Angels are spirits eternally glorious, serving and worshipping before his Throne continually, unless at the will and command of God they are sent forth to worke and accomplish his pleasure amongst men, which here we passe by in this of their originall: further, God in the Lord Iesus Christ is the originall fountaine and Author , and working glory, of which the other sort and kind of Angels, with and for his Church, they come out of the Temple of and from God, where his presence is , and they are the operation and worke of his power in the Lord Iesus Christ to his glory, and for his Church.

In the Church they may be said they are , and out of it, to worke in their most

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5.

most remote actions : inasmuch as they have all the Administration of their Offices from Christ, the head of the Church, the fulnesse that filleth all in all. And the Church is said to be his Body, even the fulnesse of him that fills all in all things. *Ephes. 1st 23.* We would not be conceived or understood to terminate the Temple out of which the seven Angels come, to any particular Church of Christ ; which also the Saints coupled together on the Foundation, in the Fellowship and order of the Gospell, are his Temple and house, in which he is present and hath his walkes, no not terminated here onely ; but thus minded and understood of Christs Church and Saints mystically, who though in this sense in the open face and appearance of it, may be as its said of Heaven rowled together as a scrole. *Rev. 6. 14; Rev. 15. 5.* yet it is said of the Temple of the Tabernacle of testimony was opened in heaven, which was as shut, secret and mysticall before, and the seaven Angels came out of the Temple, C H R I S T in his glory and power breaketh forth in these Angels, and the glory of the Temple becomes unvailed in the third verse, of the 15. chap. of Revelation, it is said, *Great and marvellous are thy works, Lord God almighty; just and true are thy ways King of Saints;* then there followeth and commeth forth also the Angels out of the Temple, that was opened in heaven : Thus their originall is God whose glory filled the Temple, as the last verle sheweth, they and all their worke to do is of God, they receive nothing into their working or acting, then what they have from God, nor turne not aside to doe any thing but whar (in Commission) God puts into their hands, who maketh them such noble creatures, enabled by him with power and readinesse for his service which is said they also doe fulfill, *Revel. 16. 1. Psal. 103. 20.*

The second Proposition is Angels considerable in a two-fold sort or kind : These are Angels to be conceived of their understanding, such as God hath made them, as in *Heb. 1. 7.* he maketh the spirits his Messengers, and his Ministers a flame of fire ; for the nature of them we have it to consider of in the third Proposition, this second being for description of two sorts or kind of Angels. The first are those excellent and noble Creatures in their Host and Army in the Creation at the beginning when God created them innumerable at once, *68. Psalm. 17. spirits in Heaven 2nd Matb. 30. Job. 38. 4. 7.*

The second sort or kind of Angels are those of God by Christ amongst us, to, for and with the Church of Christ, as and when he sends or holds them forth who are called Angels. *Revel. 1. 20.* so called by Christ himselfe and in the 2. chapter and so in the 3. so called, in *Rev. 14. 6. 8. 9. 15. 17. 18. 19. 20. 15. ab. 1-6.* there are seaven Angels and the seaven Angels are laid to come out of the Temple which is said in the fift verle, to be opened, the Temple of the Tabernacle, and Temple and Tabernacle all of and in divine testimony open in heaven in the light, and shining glory of God, it is said in the eight verle, and the Temple was full of the smoke of the glory of God.

And as of old we may from *Moses* consider how sometime when he spake of the Tabernacle, he comprehended the whole and every part of the worship.

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of God, in that administration, as in the 15. of Exod. 2. Ch. 26. Ch. 33. 24. 25. and so on : but we let that passe as an instance, being not Angel-worke, nor light in those shadowes ; for the body and substance is Christ, and his Administration : And we are to behold all the glory of God, in the face of Iesus Christ, to which we have well to mind, Heb. 3. Ch. 5. 6. but Christ is the Sonne over his owne house ; and it is onely upon him that the Angels of God are in their ascending and descending, of which Christ foretold himselfe, Job. 1. 51. and as it is laid in the 15. Chap. of the Revel. 5. ver. 1. And after that I looked, and behold the Temple of the Tabernacle of the Testimony was open in Heaven ; Temple and Tabernacle all of God : The Temple and Tabernacle of the Testimony, Rev. 11. 1. Then was given unto me a Reed like unto a Rod, and the Angel that stood by saying, Rise, and meet the Temple of God, and the altar, and them that worship therein.

That there are Angels of Christ serving, in his church, and for his church, see in Rev. 15. 7. it is said, one of the four beasts gave unto the seaven angells seaven golden Vials full of the wrath of God, whish liveth for evermore : of whom wee have to understand, and know them to be one of those Angells, Isaia; Eze-kiel, and Iohn write of, Isa. 6. 2. 3. Eze. the 1. and in the 10. chap. Iohn in Rev. 4. of whom it is testified, that they tend about the Throne of God, who are of the ranke and sort of Angels : First; in consideration and in the giving of the golden Vials, full of the wrath of God, unto the seaven Angels considerable, in the second sort and ranke of Angels.

But some thing will seem to be mystical, or a mystery here, how one of these four Beasts, gives unto these Angells those Golden Vials full of the wrath of God : it is a mystery, yet it is easie to prove, there hath been giving and receiving, as thus, as Isa. 6. 6. 7. Eze. 9. and 20. chap. 3. 2. 3. 6. 7. ver. 5. Dan. 9. 20. Zeb. 3. 1. to the end, Rev. 10. chap. 8. chap. 9. 10. 11. ver. 5. which Scriptures are as the firmament in this light, and this do but touch at things, being the Treatise is not so much intended to give light to Angels, as to set forth who are the Angells of light, one thing to bee minded in their giving those seaven golden Vials, unto the seaven Angels full of the wrath of God: this that they communicate and give unto them, is nothing from, or of themselves; that they give is of and from God, the Vials themselves are pure Vials of gold, and nothing in them but of God, full of the wrath of God, this they onely give forth, and this only the other poureth forth, a worke indeed for pure spirits angels of whom it is said in Rev. 15. 6. that they were cloathed in pure and bright linnen, and having their breast girded with golden girdles, something may be seen into the nature of the wrath, being full Vials of the wrath of God : Secondly, the greatnessse of the wrath being of God that liveth for evermore : Rev. 14. 9. 10. 11. it is pure wrath, that wrath of God from which the saints of God have an exemption, the one giving forth, and the other pouring forth not in the least appertaining unto them, to the Church or Saints, it is not the time of their killing or suffering, in the time of the Vials powring out.

3. The third head or Proposition, their nature, light, being and working.

First

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First, what wee have from the light of divine truth to consider of the nature, Light, being and working of these Angells, in the first sort and kind of Angells; they are as minded in their originall, they are created of God in their nature, spirits, or spirituall substances invisible to bodily eyes, except when they used to take the shapes of men upon them, their light as good and pure and holy, and glorious spirits excellent creatures, so by light we are to mind their knowledge and understanding, and as it is laid of them, *that they were full of eyes before and behind*, Eze. 1. Rev. 4. in their natures spirits, Heb. 1. 7. of the Angells, hee faith, *hee maketh his Spirits his Messengers, and his Ministers a flame of fire*, the Angells are spirits, made and created of God: their naturall power is spirituall, Eze. 1. 12. 20, 21. God maketh his Spirits, his Messengers, here might bee some instances, but passed by, *and his Ministers a flame of fire*, according unto that of Eze. 1. 13.

One thing considerable, though there be a neere affinity with Angel-nature and working as created of God in power and will sustained of God in Christ, subordinate to his will glory and pleasure, yet in their nature though spirits and glorious creatures, have some acts and works in extraordinary wayes to accomplish as God appoints and sends them forth and sets them about to doe, wherein somethings extraordinarily have beeene done by them by Gods appointment, in one instant it may be seene in the 2 Km. 19. 35. and herein also they agree with all their fellow-creatures created of God to be, and worke in and after the will and good pleasure of God, in which respect we have Iсаiah also minding the excellency of the Seraphims, as before the glory of the Lord, they covered their faces with two wings and with two of their feet, and with two they are said to fli, in the power and pleasure of God sending them forth, as we read in Eze. 1. 94. where it is laid, *when they stood they let downe their wings*: And as they are glorious and spirituall creatures serving before the throne of the glory of God, the invisible Majesty.

The unapproachable light, if we had the eyes of Angels to see them in their spirituall nature and being before the glory of God, we should see them as vayled and covered before the presence of his glory, as Iсаiah had the sight therefore in a vision of the glory of the Lord, onely to be taken up in admiration of the glory of the invisible Majesty as Iсаiah was.

Secondly, wee have to consider for their light, as they are good and holy Creatures, so they may be said to bee light, and as the Scripture saies them, good, holy and elect Angels, but for their light, is considerable to their knowledge and understanding, wherein they are excellent creatures, angells of light, and knowledge of the glory of God above all men here below Mat. 18. 20. their light and knowledge is either that in or wherewith they were created, or else revealed to them since their creation, or experimentall that of nature was such excellent understanding and knowledge, of all truth needfull to their glory and happiness, being created in the light of the glory of God to bee their fullnesse, though they bee ignorant of many things, as appears, Mark. 13. 32. Job. 8. 44. Seeing they were of such excellent knowledge, some may say, how came the angels to fall?

Not.

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Not to enter in resolution of the question we touched before in their creation, wherein themselves considered mutable and changeable, in that it is fayed, they are created in the knowledge of all truth needfull to their glory and happiness, it is to be minded that the good angels doe not stand by any further abounding light or knowledge in them considered, to that light and knowledge they were created in, more then was common to all the angels in their creation: for herein god made them perfect in being and glory: And that the good Angels stand, it is not by any power or acting in them any more then they had at their first creation, neither was there a way for them to go out to Christ, and there to found stability as it is in the Hebrew, he tooke not up n him the nature of Angels.

Yet in the unsearchable riches of the working glory of God in Christ his sonne. They stand: for he is said to bee the upholder of all things. Col. 1. 16, 17 Heb. 1. 3. through whom they continue and are stably in a more hidden and secret way of God in Christ, then is manifested unto us, as in his glory with his unsearchable riches of glory eternally to be displayed, wherein his glory and life for evermore, from the spring and fountain thereof, God the Father in the Lord Jesus Christ. And as there is a boundlesse glory and infinite working love, and fiery excellent glory of god, in all his glory and attributes, and present beames of his incomprehensible perfections, compassing them about, and they breathing and acting too, in praises and service crying, *boly, boly, boly, Lord God of Hosts,* proclaiming this fulnesse to bee in the incomprehensible glory, such were they in their creation, are, and shall be.

Though indeed it is said of the Devil he abode not in the truth, Iohn. 8. 44. there was but one truth of fountain and glory to breath in and Act too; he abode not in it, and what is said of *Cain*, may be verified of him, he went out from the presence of the Lord, there is but one truth of the creatures to continue in the glory of their creation, as they are created of god, among which they were, but they abode not in it.

In that glory the good angels stand, in this respect it is to be minded, that is said in the Heb. 2. 9. Jesus was made little lower then the Angels through suffering of death, when as the good Angels never taste death, although the evill ones the very depth of death and darkenesse, as might bee set forth that it is unexpressably Hell; death and darkenesse, the Devils are cast into & must eternally undergo, with some branches of the deepest hell that might be declared, but wee would not turne aside too much in this short Treatise though it might be considerable in Angels light to pierce into darkenesse.

But to the knowledge of Angels sensis, their creation, is the knowledge of some particular things, which god is pleased, and hath been pleased to impart to them by using their ministry amongst men, as in Dan. 9. 21. 22. Luk. 1. 30. 32. in Daniel the Angel hath from god the knowledge of the time of Christ coming in the flesh, to declare unto Daniel, though the knowledge of times and seasons is onely in god to know, yet here the Angel hath it imparted to him to know, in message to declare as an Angel of light from god, to shew the superaboundings of the glory of god, which Daniel saw and knew not before

before the time, and of their being as hand; this may serve for many other
that the imparments of knowledge in unto the Angels.

Thirdly, their knowledge experimental, that is by inquisition, and by
discourse and by prying into the creatures, attained in their observation of
the works of God. But especially his glory and mystery in manifestation in
his Church, *Ephes. 3. 10, 1 Cor. 2. 12*, wherein also the Angels are as astonish-
able creatures, in admiring the glory of God, in his wayes: especially those
in his Church as apparently in these two Scriptures; onely this is notable,
and considerable in the Angels, in not having the knowledge of some parti-
culars, and experiences of some other things by knowledge experimental do-
eth not at all lessen them in their course of their continual praysing and glo-
rifying God, as those noble creatures indued with light and power, who in all
things do in the execution of his will, as fly upon the wings of the good plea-
sure & power of God, in his light and glory, in those acts of imparments of
the knowledg of some things as in messege to fulfil, & in experiance of other
things, in observationall this, being in the light of God, drawne forth and
exercised acting in all unto his glory; In which we have to consider the work
of Angels in praising God, and before him it is their worke, to celebrate to
him and magnifie his name continually, *Isa. 6. 3, Luk. 2. 14, Rev. 5. 12*. it
is their worke or office to stand in the presence of god, and before him ready
to execute his will and commandement, both for the good of his Church &
Saints, as also for the punishment of the wicked, *Psal. 107. 20, Luk. 1. 19,*
Heb. 1. 44, Psal. 91. 11, 12, they execute punishment on the wicked, Act. 12. 23,
they are employed to the good of Gods chosen, his church and people in this
life, and after this life is ended, when Christ shall come to judgement, cleare
in the Scriptures for this in their worke, *Gen. 19. 10, 11, 13, 16, Exo. 14. 19,*
1. King. 19. 5, 6, 7, Dan. 3, Mat. 2. 13, for their bodies, and for the good of
their soules in doing those things. Is to the maintaining of the true worship
of God, and all those good meanes Gods church and people obtaine life and
glory, by and in, and through Jesus Christ, according to his owne will and
ordination, to which is considerable these Scriptures, viz *Luk. 1. 5, 7. 10, 13,*
5. 19, 20, Act. 7. 53, Rev. 5. 2, Rev. 19. 10, all this commeth in the worke of
the Angels.

A word or two, whence it is that these noble and holy creatures are as cov-
ered standing and acting to and before the presence of the glory of God, and
of their steadinesse and speedinesse to doe and execute his will and pleasure,
holiness is as the very ingrediente of their holy nature, pure spirits, and ho-
ly and purely stich unto God and to his glory, they will not intermeddle
nor admit of any creatures, shaming or taking to them any part of his glory;
yea they are as vayled and covered before the presence of his glory, that
though they are noble and excellent creatures, yet such is their glory and ex-
cellency, that God is the fully glorious, and that all fullnesse of glory is in
him: And though they are excellent creatures, yet hordin it is not that they
live in or to, nor terminate the excellency of their glory, No! but the glory
of the Lord over-shadeweth them, and the very immortall of their spirituall fel-
licitie

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licity it is God in his glory, hence it is to bee minded, the spirituall reflections of God the spirit into spirits, and that there are the reflections of the excellency of the invisible majesty, into the spirits of Angels, in the beholding his beatificall vision: Thus are they filled with glory, and have the fullnesse of glory, in which they cry out and proclame his holinesse continually, in the infinite incomprehensible eternall reflection of God in his glorious excellencies, into their spirits eternally. Whence it is that their readinesse and speedinesse is to doe and execute his will and pleasure, as indued with power from God, and living in the glory of God, they are as the immediate flame of the fierynesse of his pleasure, in all he willeth and setteth them to do, and accomplish, *Eze. I. 13. 14. And the Beasts ranne and returned like lightening, though till they had finisched their worke they returned not,* as the Scripture testifieth.

Now of the nature light and being and working of the other kind and sort of angels considerable, who are of God by Christ with, to, and for his church who may be laid to be with us, who are called Angels, as was proved in *Re. 1. 20.* verified in the second and third Chap. as also in *Re. 14. 6, 8, 9. 15. 17. 18. 19. Re. 15. 1. 6.* which was touched before in the former branch considered, to which in consideration, is their nature, being and working.

First, their nature, as of the first sort of Angels, they are spirits, as, *Heb. 1. 7. he maketh the spirits his messengers, and his ministers a flame of fire:* So of these Angels we have to understand them Angels spiritualized and may be seene to move and act in all the accomplishing of the worke put in their hand, and Commission of God to full fill, they may be beheld in spirit and light accomplishing of it, they are all sent forth, altogether in the light and glory of God, acting and working in all their working and acting, in the light and glory of God, it is spirituall and they are spiritualized in it, in what kind of worke and imployment soever these angels from God are set upon, acting in his light and glory,

That they are Angels spiritualized, for the nature of them we have to consider, first in the description of them unto us of Christ himselfe in a mystery; *Re. 1. 20.* saying, *the mystery of the seven Starres, which thou sawest in my right hand, are the Angels of the seaven Churches.*

Secondly, the spiritualizednesse of these Angels may be minded, in the description of them from God, they are said to come out of the Temple; *Re. 15. 6.* which in the 5. ver. is say'd, *to be open in Heaven,* which was as shal before mysticall, bid a lecter mystery.

Thirdly, they are spiritualized to be considered of in their natures by their converses in mysteries and spirituall things. Mysterie in and about the glory of God, the invisible Majesty in his glory, will and pleasure, only to move and act in what to commend unto the Church of Christ, and minister forth nothing but what is his good pleasure and will in al things and in execution of his wrath upon the wicked, it must be nothing of themselves, but the pure wrath of God, and though these angels may have their distinct measure apart to discharge, yet all purely such as it is from God, in their natures spiritualized

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ritualized in the light of God, they see into all this in his glory.

To mind a word as we passe on in these Angels comming out of the Temple, as we minded not out of a particular church. But the church of Christ mystical, wherein Christ breaketh forth as out of the heaven of his glory in his spirituall presence and power, in and with the glory and power of Christ they come forth, with power fullfilling and executing his will and pleasure, in which and after which they are holy and spiritually conversant about, of quicke and spirituall sightednesse in the mystery of the glory of God to, and in his Church. Rev. 7. 11. Rev. 10. 7. Rev. 11. 15. Rev. 21. 9, 10, 11.

Secondly, they are of quicke and spirituall sightednesse in the mystery of Iniquity, In the adverse power and working of Antichrist, and of the great Whore that hath corrupted the earth, Rev. 6. 4, 5. there is a Viall powred upon thole that had the marke of the beast, and on the Seas and fountaines, Rivers of waters, the mystery of which the Angels were cleer in, and gave thankes for the righteousness of the judgements of God upon them, which was for the working of the mystery of iniquity: And that they are of quick & spirituall sightednesse in the mystery of iniquity see in, Rev. 17. 1, 2, 3, 4, 5, 10 in Rev. 18. 1, 2, 3, 4, 5, and so on, they are cleare and of spirituall sightednesse in the mystery of the glory of Christ, Rev. 19. 2, Rev. 19. 9, 10.

And to consider the light of these angels in the light of God, and the Lord Iesu breakes forth, in, and with them, Rev. 18. 1. they are light in their creation, the off-spring of the light of God, their being and action are all in light, as in, Heb. 1. 7. and his ministers a flame of fire, and as we have to mind these Angels set out and described to us for Starres, Rev. 1. 20. that they are light, and Angels of light, being holy and pure Angels, and of such description unto us in Rev. 15. 6. the seaven Angels are said to be clothed in pure and bright sinnen, and barding their breasts girded with golden girdles: there may be something considerably minded in these Angels of light, and those before spoken of, wherein there are somethings agreeing and suiting with both the Angels, they are the work of the immediate hand and power of God, so are these of an immediatenesse of God, Rev. 15. 1.

And I saw another signe in heaven great and marveilous, seaven Angels having the seaven last plagues of God, all of God, and as immediate of God out of heavens of his glory in the Lord Iesu, he maketh them such, and sends them forth, what they are, and by their light and spirituall sightednesse, they are neere for association with the other sort of Angels, Rev. 15. 7. And one of the fourre Beasts, gave unto the seaven Angels, seaven golden Vialls, full of the wrath of God: 1 Pet. 1. 12. such is the working of the glory and mystery of God with these, the Angels are said to desire to pry unto them.

Againe, they come forth like the Angels of God out of heaven, when as all the world is said, they wondered and followed the Beast, who is said to have given unto him, to make warre with the Saints, and overcome them, and power was given him over every Kynred Tongue and Nation, it is to be minded, it is given or permitted to him, to make war with the Saints, but not said in power, for it is the conquered power overcom by Christ, and Christ in his Saints, Rev. 12.

R. 17. 14. but what is given to him over every kindred, tongue and nation, is an power, yet in the effectual working of Satan, with all his power and shenes, and lying wonders, 2 Thes. 2. 9. 10. the 9. verse of this Chap. and the 7. verse in the 13. of Rev. do testifie the power to bee such, and the 10. verse in 2. Thes. 2. testifies it to be such in the effect on the subjects of it, onely over the world; But these angels of power and glory from God, in, and with the presence of the glory and power of Christ overcome him, Rev. 12. 7. 8. 9. Rev. 19. 11. to the end, Rev. 16. 10. and the first Angel poured out his Vgall upon the Throne of the Beast, and the Kingdome waxed darke, and they gnawed their tongues for sorrow.

We had also to mind the light of the first Angels, to bee considerable in their knowledge and understanding.

Firstly, what naturally they were created in; Secondly, in what they did before they were created; Thirdly, their light, imparted to them from God, in the employing them in his service, and execution of his will and pleasure.

Thirdly, their knowledge experientially, which they had in eying and observing the creatures and workes of God, especially the working of his glory in the Church. Ephes. 3. 10. 2 Pet. 1. 19. so these Angels are excellent creatures, the worke of God created in Jesus Christ, who is the light originally, these are the off-springes of light, and the stars in his right hand, and their light is the light of the new creatures created of God in Jesus Christ, and their light and knowledge is of that their life and glory eternally, these are Angels of light, they are light in the Lord of glory, and light, the termination of their light, is in the light and glory of the Lord for ever, according as is laid by the Prophet, thy God is thy everlasting light, and herein all evill Angels are set at a distance, though they may transform themselves into Angels of light, but never into the light of the Angels of light, no! this is the consuming fire unto them all; Yet unto the Angels of light, Christ imparts himselfe in all the glory of his excellency, to and with his Church.

Some such glory and excellency the Angels in the first sort of Angels, cannot partake of, as might bee largely made out in the second and third Chapter of the Revelation, and will in severall particulars shew it forth, in what Christ wil communicate to those angels, as to eat of the tree of life, when angels of the first sort we minded were at the first, in that perfect glory wherin they abide.

Secondly, and I will give thee the crowne of life, Thirdly, and I will give him to eat of the hidden Manna, I will give him a white stone, and in the stone a new name written, that no man knoweth but him that bath it, and to him that overcometh and keepeth my words unto the end, to him will I give power over Nations, and he shall rule them with a rod of iron, and as a pessell of a potter they shall be broken.

In that overcometh shall be clothed in white array, and I will not put out his name out of the book of life, but I will confess his name before my Father, and before the Angels. Him that overcometh will I make a pillar in the Temple of my God, and he shall goe no more out, and I will write upon him the name of my God, and the name of the City of my God, which is the new Jerusalem which cometh downe out of Heaven from my God, and I will write upon him my new name, To him that overcometh will I

Heavenly and Church-Angels.

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grant to sit with me in my throne, even as I overcom and sit with my father in his throne.

And now Christ the Lord of glory communicateth these things to thole Angels, may in severall respects be considered, as is not, nor cannot be unto the other sort of Angels.

Thus these Angels wee have to consider, in their nature and light, in the light of knowledge in the nature which is spirituall, in which they are created of God in Iesus Christ, and they might be considered to be light in knowledge, by more and more inapartments of light and knowledge, unto them from Christ; putting them forth more and more in workes and services, to accomplish in the sight of his glory; also with the aboundings of the light, and knowledge experientially, in the light and glory of the Lord Jesus, shinning forth unto them in all.

And that wherein his shinning excelleth, is are and worke, which in the varieties thereof they have to review. And what light of the glory of Christ thinnes forth unto them, that they have to declare, and what his will is to execute; onely mind one thing different from the nature of these Angels in their creation, and the other, or first sort of Angels, we minded in their creation. They were created perfect, yet changeable; their creation in it selfe considered, was not an evidence of eternity of being; thereris, but this new creature, created of God in Christ, the spirituall nature of these Angels carrieth the very evidence of eternity, of being in it to every one of them, and these are the creatures created of God in Christ, and not one of them fall or perish.

And as it is said they shall bee as the Angels, so in somethings minded to be as the Angels, and in these things different in their creation, in somthing more excellent then the Angels simply considered in their creation, in common unto all the Angels, which wee touched before to bee with themselves considered one and the same to all.

Againe Comparatively wee have to consider the office and worke of these Angels, in the second ranke or sort of Angels, who are of spiritualized natures in light, and knowledge; and that there is also a neare affinity in these Angels nature & working.

First the worke they doe, is to praise and worship God, Rev. 7.11. Rev. 14.6,7. Rev. 16. 5.6.7. Rev. 19. 10. 22. 9. and they both doe it themselves, and incite and stirre up other their fellow-servants to it, Rev. 21. 15. 16.17. 11. 1. *There was given me a reed like a Rod, and the angell that stood by jasd, arise and meet the Temple of God, and the altar, and them that worship herein.*

Here is onely the line and measure of God, onely that rule of divine truth measures and squares all in it.

They accomplish their worshipping, and stirre up others to the whole worship, after the measure of God onely; and no other wayes of and from the Angels of light then it is of God, nor no other way then the rule and measure of God measureth it, for saith the Apostle Paul, *if we or an Angel from heauen, preach any other goffell let him be accursed.*

And as the good Angels ever refused all adoration to them, so wee are ever to reject and renounce all worshipping of angels Col. 2. 18. and all those

that would set up Angels to be fallen downe and subiected to, and to be contrary to divine truth, and rule of measure from God, for this is the rule of their measure, if any act of worship and service done by them, if the expresse will of God were not in it : It would cease to be a worship and service of God, which is the end of his will and rule, prescribing all his worship, the ground of all they doe, *Psal. 103. 20.*

Hence it is: they have the Trumpets to sound, every message to declare, and their Vials to poure out upon the earth : A second worke of Angels to defend the Church and Saints, so that they may bee preserved, *Psal. 91. 11* that whatever judgements come upon the World, God gives order his shall be all sealed, to himselfe as free and preserved from the ruine and overthrow of them all, though the earth and the world sinke and perish therein.

In the opening of the Seales in. Re. 6. the judgments of God are declared or opened, to be manifestable in their varieties, and greatness, insomuch that the first seale being opened, al we have said of the saints is in the 9 ver. I saw under the Altar, the soules of them that were killed for the word of God, and for the testimony wh ich they maintained, unto this first and sixt Seale opened, is to be minded the first and sixt Trumpet to appertain, which is sounded by the first & sixt Angell, in *Rev. 9.* in great weight considerable, but here only toucht at, as noted, we might touch upon all the seales in their opening, which comprehend all the full treasuries, of the judgements of God, six of them are opened some time or space before the seaventh, which in that opening are some things remarkable, but in the seaventh Chapter, *Revel. 2. verse,* consider to the worke of Angels, in this branch in hand, it is said, *I saw another Angell come up from the East, which had the scale of the living God,* and cryed with a loud voice to the four Angels to whom power was given to hurt the earth and the sea, saying, *ver. 3.* *hurt ye not the earth, neither the sea, neither the trees, until we have sealed the servants of our God in the foreheads,* thus do they worke to preserve the Saints, and in the opening of the seales of the treasures of the wrath of God, he gives order and sealtes his one, although in these variety of judgments none escape but those written in the Lambs book of life, and wee have the works of the Angels come in, after the opening of the seaventh Seale, *Rev. 8. 2.* and *I saw the seaven angels which stood before God, and to them were given seaven Trumpets;* and there is to be minded some little space & time afore they blow, in which is some thing remarkable, tis said to bee done betweene their receiving the Trumpets and blowing of them, after which it is said, *they prepared themselves to blow,* and in the sounding of the Trumpets by the seaven Angels, it is to be minded, that each Angell had his severall sound and Trumpet, also to bee minded in what followed their soundings and blowing each of them severally, and did distinctly attend them, though the spirituall sightednesse into the seales as opened of Christ, and the Vials afterwards in *Rev. 16.* are not extanted as may be upon some Reasons.

Though the sound of the Trumpets as are called, in *Rev. 10. 4.* the seaven thunders had uttered their voice, which John heard and understood and was about to write, but I heard a voice from Heaven, saying unto me, *Seale up those things which the seaven*

seven thunders, have spoken and write them not, againe it is to be minded, in the sounding, and blowing of these Trumpets by the Angels to rise in the sounding of each Angel to bee higher and higher, as each one blew and sounded after another, as may be observed very remarkable, if it be understood what followed one more and more in each of their soundings higher and higher in the excellency of them, though we may say they were higher degrees or measures of wrath, yet excellent in regard they are as out of the treasury of the wrath of God, Rev. 15. 2. But the Angel calleth Iohn, in eating this booke it would be bitter in his belly, though in his mouth as sweet as honey, Rev. 10. 9. as it is reviewed in God and beheld there it is light and excellent; but as there is trouble and persecution to the Church, so seems bitter, yet this is verified to the joy of all the faithfull, that in the sound of the seventh Trumpet, by the seventh Angel, when he shall begin to blow, even the mystery of God shall be finished, as he hath spoken and declared by all his servants the Prophets, Rev. 10. 7. in the 11. 15. veres, it is called, *woe to the World*, Though the excellent glory of God then is to and with his Church, as we have to mind it in Rev. 8. 3, 4, 5. which is upon the opening of the seventh seale, *there was silence in Heaven about halfe an houre*, in which time is the glory of God: appearing in and with he church and faints in their service and sacrifices and prayers in Jesus Christ.

Who is the golden Altar upon which all their prayers and services, are offered unto God; where is the golden censer, and much odours in the offer with the prayers of all the Saints upon the golden Altar which is before the Throne: And the smoake of the odours with the prayers of the Saints, went up before God out of the angels hande. Christ is the originall of the saints, he is the Altar on which their prayers and services are offered up unto God: So is the Spirit the mover and former of every of the prayers, of the Saints, and is as the golden Censer wherein they move, and there are the sweet Odours, and the smoake of odours, with the prayers of the saints, went up before God out of the Angels hand, and much odours were given unto him, that bee shoud offer with the prayers of the Saints, upon the golden Altar which is before the Throne.

In which we have to mind what are the odours of the prayers of the saints, as the two first originall of all held and kept, we have to mind the odours of the prayers of the Saints, as on the golden Altar, and out of the golden Censer; to be these, the odour of the prayer is Faith, the odour of Faith is the promise, the odour of the promise is God, in Christ in all his glory, prayer that is sweet and heavenly in Faith, Faith that is sweet and heavenly, in the promise, the promise that is sweet and heavenly full of the glory of God, the smoake of these odours in the prayers of the Saints ascend up before God, to set out the excellencie of them in their fulnesse, we should be too short.

But what ever is the excellencie of them, wee ascribe all of God in Jesus Christ, in whom what sweetnesse in the prayer of faith, in the promise in its glory and fulnesse the Lord Iesus Christ, and what is the glory and excellencie of prayer in it's being in Christ through the spirit, in it's display in all the glory and fullnesse of God: it is full of the smoake of the odours before him; then.

then in the 5. verse, the Angell tooke the Censour and filled it with fire of the Alter, and cast it into the earth, and there were voices, and thunderings, and lightnings, and earthquakes, after which in the 6. verse it is said, then the seaven Angels, whiche had the seaven Trumpets, prepared themselves to blow the Trumpets, under whose soundings may all the plagues of the earth, and the World in their varietys bee lookeed into: which if wee did or could see into or behold, it might bee said of us, as of John, he wondered.

And under the time of the sound of the sixth Trumpet of the fifth Angell, wee haue the two witnesses in Rev. 11, holding forth their testimony which they had to finish, which is considerable to bee under the time of the loosing of the fourre Angels who had power to hurt the earth, Rev. 7. 1. Rev. 9. 15. and under the time of the sound of the sixth Trumpet, they are said to be killed: Rev. 11. 7. other working Angels, and what they doe, in, Revel. 14. 6, 7. 8. 9. 14. 15. 16. 17. 18. 19. 2.

Againe the worke of the Angels is declared to bee: in pouring out of the Vials, and is they these seaven golden Vials full of the wrath of God, given unto them, as the pure Vials and full of the wrath of God, his wrath; so had they them in their severall measures, though each Vial full of the wrath of God, yet it may be minded the aboundings of the wrath in either Viall poured forth more and more, as the soundings of the Trumpets, were one higher then another sounded forth, so these untill all had poured out their Vials: thus in a word we haue to mind the working of these Angels.

A Solution mindable in the sound of the Trumpets, in a considerable particular, betweene diem and the pouring out of the Vials of the wrath of God, specified in Rev. 15, and are said in the 16. Chapter to be fulfilled, is this: that under the time of the sound of the Trumpet, is the time of the power of Antichrist in which time, and under the sound of the sixth Trumpet, the fourre Angels that are said to have beeene bound are lookeed in all their power and wicked working: but the beginning of the seaventh Trumpet, her power is said to fall, which in and under the pouring out of the seaven Vials sheweth in all her power is wasted, the Vials overthrow it and confound it utterly: we might proue it so to be under the seaventh Trumpet, though under the other soundes of the Trumpets, sheweth in all her power, especially in and under the fift and sixt sound of the trumpets of the fift and sixth angels sounding and blowing, but under the Vials: it is not in the least power, as under the sound of the Trumpets, as chiefly in the fift and sixt as we noted: and that it is not so in the least, in that of pouring out of the Vials, might bee cleerely made out to the removing of all objections.

To the former three heads of Propositions of the Angels of light, are these Solutions therewer considerable.

First, spirituall sightednesse in the understanding.

The second Solution, is that the subject intreasy, is of the truth and realty of the Angels of light.

Thirdly, the kind of the moving and working of these angels, in the light, glory and will of God and our Lord Iesus Christ.

the first is spirituall sightednesse in the understanding, to discerne of these things, for in the light and clearenesse of the Mystery of Christ they are discerned, it is of and from his light and glory they are, and in it they are light and shining, of, to and for it they serve ; and this spirituall sightednesse will be very usefull to those that have it in the day and time of the Angells sounding forth of God and Christ, to fulfill his will and worke : usefull in freeing from that darknesse which covers the wicked, who cannot away with Angell nature nor working, it is so hot and fiery an approach of God in these Messengers, they will allow of nothing but what is of God according to the truth in Christ. Such shew their dissenting from the Angells of Light in these two respects : First, such is their love of sinne and unrighteousnesse, that they cannot endure a parting from it, though the Angells strike close at it *Reve. 14.9, 10, 11.* saying, *If any man worship the Beast, the same shall drinke of the wine of the wrath of God, yea of the pure Wine of which is poured into the Cup of his wrath, and he shall be tormented in fire and brimston before the holy Angells and before the Lambe ; and the smoake of their torment shall ascend evermore, and they shall have no rest day nor night.* And all that have not light in the light and mystery of Christ, they cannot see any light of peace or joy in these darke and cloudy daies of the judgements of God on the world ; it is against sinne and wickednesse, the Angells sound their Trumpets, and thrust in their Syckles, and powre out their Vials.

Secondly, they shew their opposition, that although they are over-powered with a light and glory of God in and with these his Angells messengers, yet that they do, and will dare to withstand in such oppositions, that all their opposition and blasphemy bath its reflection, as immediately against God himselfe, *Reve. 16. 9, 10, 11.* it may be noted, that it is very dangerous for any to withstand the light and Message of these Angells from God, who may imminently smite all their light with darknesse and blindness, that all the use and comfort of common light may be taken from them, the very light of reason, as of Nature, as the Angells did to the Sodomites, *Gen. 19. 11.* Secondly. Spirituall sightednesse in these things is usefull, as well as declaring the evill of the bad ; So in the mistake or misapprehension of the godly themselves in or about the light or working of these Angells, though they are noble and excellent creatures sent forth of God, *Revi. 15. 1.* where it is appearing in shining excellency.

and I saw another sign in heaven great and marvelous, seven Angells having the seven last Plagues, Reve. 15. 6. Now the cleare and spirituall sightednesse in these things in the mystery of Christ, will free the faithfull from these two mistakes or misapprehensions :

First in regard of the excellency of these Angells in light and power, it is not nor waeis should be dreadfull unto them : The Saints and Church and Spouse of Christ, you are not to have any misapprehensions of feare, by reason of their excellency or working, for they are the messengers of God sent forth of Christ, in and for the good of his Church, therefore you have not in the least to be dismayd for your walks in Christ, *Psal. 91. 11.*

And although the adversaries of the Church of Christ follow it with persecution and death, and cry out as in the *Psalm* the adversaries of old ; *resta rafe is down, even with the ground.* So would we have it.

Yet let them all know, in the time and day of these Angells, in the light and power of Christ, their day and time of laying the Church walt is out, therefore it is through a misapprehension for the Saints to be surprized with feare, for it is otherwise ; the Angells are carried forth towards them, *Isaiah 6. 6. 7.* if they have any light and glory of the mystery of Christ, to open and unfold it is to the Church and Saints, they impart it ; in which mystery is all the mystery of your light, by beauty and glory in Christ. And as they joy in the conversion of a sinner, then how also in your being and walking in the grace and favour of God our Saviour ? they delight in all the imparments of God unto you, and joy in the shining forth of his truths and graces unto you, and call you forth unto the doing and fulfilling of celebrating all worship and praise unto God, *Rev. 11. 1. Rev. 19. 11. 22. 9.*

The second iniatake of the godly is moved and taken away, and is to be avoyded, is all giving any odoration or worship unto the Angells in the least respect, that belongs unto God and the Lord Jesus Christ, who is the only head and foundation of the Saints and Church, who is the way, the truth and the life; he is the center and fulnesse of the mystery of the glory in God, as we have to minde *Rev. 19. 9. 10. 22.* from the first to the end of the 9. verse : wherein the mystery of the glory of God in Christ is by the Angell opened and shewed to *Iohn*, who eying and seeing them in their glory and excellency in God and the Lord Jesus Christ, who was the head fountaine and fullnesse of them, he through infirmitv was ready to give more to the Messengers, opens them from *Christ*, more then belongs to him, or indeed then the Angell would suffer in the least to do unto him, *Rev. 19. 10.* *faith see thou do it not, I am thy fellow servant, and one of thy Brethren, which have the testimony of Jesus, worship God.*

Therefore these Angells in their light and power to execute the wrath of God upon the world, they are no waies to the affrighting or amazing of the Saints, neither in their opening or unvailing the mysteries of the glory of God and of Christ in his shining excellency have not, nor will not have any adoring of them ; they have all their glory of Christ to him and for him in his testimony, they will not, they dare not commend forth, or declare any thing, that is not in the word and testimony of *Jesus Christ*, who hath referred all worship unto himselfe unto God alone, *Iohn 4. 23. 24. Heb. 1. 6.* and the fire of the golden Altar must consume all your Sacrifices, it is to be minded a Spirituall sightednesse in thele things, because otherwise these are hid mysteries : and as the sealed Booke, so is Christ in all the mysteries of his glory, if he shine not forth in his Spirit and truths. One thing more is to be minded in this spirituall sightednesse, discernable in and with these Angells of Light, in that the power of the light of God and of Christ is with them, that though there be much corrupt rising in flesh and blood, and would seeme to ground it selfe upon substantiall reason, wherein man or the creature



ture would come in in somethings, but their corrupt reason cannot reach these things, flesh and blood cannot inherit the Kingdome of God.

But these in the light and power and glory of God his Messengers destroye, and crucifie and deaden them all, and burne this drowsinesse, and put to end all the reasoning with flesh and blood, *Heb. 1. 7. He maketh his Spirits his Messengers, and his Ministers a flame of fire.*

And in Spirituall sightednesse in these things it is terminated in these in Christ the mystery of the glory for the signe of these things are seene in heaven. *Revel. 15. 1.*

2. To the second Solucion considerable, is that the Subject intreatie is of the truthe and realty of the Angels of Light, as the substance of the three first Propositions containe and shew them forth such to be from the glory of God and our Lord Jesus Christ.

First to take away an exception or two, if some replie in acknowledging the Angels in the first sort or ranke treated on, but for the second, Angels here from Christ and of Christ in his Church, in the 21 chap. *Reve. 21. 17.* where the measuring of a man, is called of the Angell, how it should be taken for a man, that they cannot tell how to beare, though they acknowledge that the Angels of and from heaven, have taken unto them the shapes of men in often appearing, as to *Abraham, Jacob, and others of old*, doing the minde and message of God to them, in what the will of God was; in which let be considered these particulars: First, if you have to consider the first sort of Angels, to consider them excellent creatures in their creation above other creatures; so you have these as we touched in the branches afore.

If you have the light or spirituall sightednesse to consider of in them, so in these, as it is said in the first of *Eze. 18.* the wheeles were full of eyes, as well as the four Beasts which wee still did referre unto the first sort of Angels. Againe if you have to consider them first Angels, in the excellency of their message, these also have of the excellency of the message of God and Christ, to declare so excellent, that those Angels of the first sort are said to desire to pry unto them, and have made manifest unto them such mysteries of the glory of God, which were before hid unto them, clearly proved, *1 Pet. 1. 12. Ephes. 3. 10.*

Againe, if you have to consider them in their mighty works, they have done and accomplished, as they were messengers and servants sent forth of God to do his will Gods Messengers, his works, as diversly in the Scriptures might be instanced. So as also Comparatively may these in their doings and accomplishing, clearly appeare his Messengers and servants in the Lord Jesus Christ, doing and accomplishing great and mighty works, as also might be illustrated forth, and as *Ezekiel saith, for the Spirit of the Beast was in the wheeles, 1 Ch. 20.* yea if it be considered to the great glory of God by them, so by these to his glory, did they in open view to all the World declare his great glory, as when the Angell flew the host of *Senacherib*, so doe these in the spirituall power and presence of Christ, destroy and consume the Spirituall power of wickednesse and darknesse that they consume the enemies of God, as in the

fiery presence of his owne glory ; in the light of his glory and power , they strike at it and it consumes before them : So that the fiernes of these messengers and ministers of God , doe as it were burne up the very inmost mystery of iniquity , and wast as great a power and adversary to the glory of God , as ever the first , and all in the power and strength of Christ , working in and with them .

Yea but men with us are mortall and die , and so do not agree to be stiled Angels , whom we conceive of and apprehend to be such excellent Creatures , that die not ; as it is said in the second of the *Hebre. 9. ver.* Jesus is said to bee *a little lower then the Angels through the suffering of death* , of which , how Jesus was a little inferiour to the Angels in suffering death , in one of the first Propositions , in what regard the Angels were excellent , herein in their not dying . There also wee shewed the excellency of the Angels of the second sort , above them in some respect which here we passe by . Jesus in his honour , nature suffering death , was in it a little lower then the Angels , which we touch what was the truth of the Angels creation above all other Creatures ; but this place will clearely in Christ himselfe take away this exception , for notwithstanding all this he was , and is the head of all Angels : And though they subject to mortality , yet his Angels , againe it is to be minded , that it is much to the glory of God , such Angels Messengers be as these . That he who is in the height of glory incomprehensibly glorious , yet in the deepest lownesse of his Church , shineth forth of his owne glory , and presence and working , insomuch that in the most excellent of his servants , and in the infirmity of the others his glory in Christ is the fullnesse and all in all , with both , *1 2 Cor. 4. 7.* but wee have this Treasurie in earthen Vessels , that the excellency of that power might be of God , and not of us , further these Angels in their descensions , yet are the Angels and messengers of Christ , as the other Angels who are said to take the shapes of men upon them , for the more commodious converse with men in discharging their message ; So these Angels can put on the garments of men , and troubled condition in the time of their here low consergements with and amongst the Saints , yet in the light and glory of Christ , to be of an excellent spirit soaring aloft in the things of his will , and glory to doe and accomplish through his power : For some discoveries of these angels of light , there being evill angels so called in the Scriptures , the word and the testimony of Christ spoken of as well as the Angels of light , of God , that there are such these places will shew , *2 Cor. 9. 11. 14.* in the Epistle of *Jude. 6. verse, Rev. 9. 14 15. Rev. 12. 7,8 9.* The Originall of evill angels so considered evill is the Devill , the originall of the Devill so considered is his falling , he abode not in the truth , he is a liar and the father of it , he is the wicked and the father of wickednesse , he is called the God of this World , the Prince that ruleth in the aire , who is the spirit that now worketh in the children of disobedience , *Ephes. 2. 2.*

God hath as by permission and just judgement upon the wicked world , for sinne after the fall of *Adam* permitted Sathan , as over this wicked World to rule in all the children of disobedience , insomuch that their is no man or woman

man brought to God united to the Lord Jesus Christ, but hee is turned from the power of Satan unto God; and is captivated in the grace and power of the Lord Jesus unto eternall life and glory.

The Devils, the fallen Angels saith Iude in the 6 ver. of his Epistle, they are bound, reserved in everlasting chaines, under darkenesse unto the judgment of the great day, and though bound, yet at the pleasure of God for the punishment of the World, have their loosing, Rev. 7. 2. 9. 13. 14. 15. and they are so bound in everlasting chaines of darkenesse, that their loosing to hurt the earth is by Gods permission, and their loosing here doeth not give them any intermission of being still reserved in the everlasting chaines under darkenesse. But they are still in horrid darkenesse and anguish, ever agitating their wickednesse never wanting the present torment of their worke, saying, art thou come to torment us before the time, Mat. 8. 29.

How they are reserved in everlasting chaines under darkenesse, there is but one fountaine of all light and glory, in whose excellency and perfection shineth forth all fulnesse of light and glory; in and from whose glauceing forth of light, favour and grace is life, light and glory everlastingely, this is the spring of all light and being and working, holy and good.

All lighsomesse is in him infinitely and eternally, essentially, and derivatively; essentially, so onely God is light; infinitely, the unapproachable light, wherein he is infinitely full of the everlasting shining excellency of his everlasting glory; againe derivatively, he is the fountaine of all light, from whom all light and glory is communicated the Devils are reserved to everlasting chaines in darkenesse: So that never none of the reflection of the glory of God shines forth unto them, nor any light derivatively from God is derived unto them, nor never shall take place in them, such is the bonds and everlastingnesse of the chaines of darkenesse they are reserved to. And hence it is that the fiernes of the light, glory and excellency of the Lord Iesus Christ consumeth all the forts and power of Satan, working by himselfe and all his instruments; but is it not sayd Satan transformes himselfe into an Angell of light 2 Cor. 11. 4 what ever seemingly hee may take up in, according to, or with truth, is not in or for truth or light, but as it is said of Antichrist, whose working is after Satan or the effectual working of Satan, with all his powers and signes, and lying wonders, in all deceivablenesse of unrighteousnesse amongst them that perish, 2 Thes. 2. 9. 10. And thus as it is with the originall of all evill angels, or they all to be weighed and tryed in the ballance of the Sanctuary, when Michael Christ and his Angels, warre with the Devill and his Angels, then those that are originally darke; then all their wiles in the mystery of iniquity, wherby they would deceive are open and manifest, as in the presence of the light and glory of Jesus Christ, which is so fiery that it consumes it, and them as stubble.

And as none of them can worke from a principle in the light and glory of God and Jesus Christ, but as darkenesse in opposition unto light, so is their principles in and from darkenesse, contrary unto the principle of light from Christ in his Angels: and herein divers particulars they might be set forth, but here passed by.

But the cleere discovery of the angels of light considerable of, will appeare very mindable in the third Solution.

The third Solution, is the kind of their moving and working of these angels in the light, glory and will of God, in our Lord Iesus Christ, in which the glory of God is to shine forth, in all they are and doe, which kind of their being, moving and working is all inserted in it, their kind of their being its light, is in having all their light as immediately from God, in his glory and excellency shining forth in the Lord Iesus Christ, in whom they are light in the Lord, and as the fiery flame of his pleasure unto his glory, to doe and execute his will, moving and working in the light and glory of God, insomuch that the bright shining excellency of the glory of God, shineth forth in and with them in their being and working, both in the purity of light into their Spirits and his shining glory, the invisible light of their moving & working in all that he puts them forth to do and accomplish, yea the light and shining glory in all so done & accomplished, is the light and glory of God in & by them manifested as messengers and Angels sent forth of God to his glory.

And herein all may bee spiritually discerned in whatever they doe, to bee all in the light and glory of God in Iesus Christ, therefore they are said to be Stars in his right hand, Re. 1. 20, in all is said they do, is in the light and glory of God, as in divers considerations may be minded, to which the second and third chapters of the *Revelation*, may bee considered of them, as well as in other places considerable in those severall descriptions in the following chapters describing forth what they do, the light and glory of God shines forth in all of it what ever they are and doe, in a spirituall and heavenly way of his glory.

So that the hidden deepest of the unsearchable councells of the invisible God, the unapproachable light, who in his owne infinite might, is in all his glorious perfections in the unexpressible light of glory no sooner shining forth in manifestation, but in the Sonne of glory it shineth and beameth forth its glory, in whom also he made the Angels by whom he made all things in him light, in and to all things, else had God been infinitely in his incomprehensible glory declared everlastinglly.

And these angels are as the Firmament, in which his glory in Christ shineth forth, in which mind, when the Lord Iesus Christ opens the book with the seaven Seales in the sixt of the *Revelation*, the hidden glory of God or light and shining in the Firmament of his glory in the angels : There we have the fourre beasts mentioned in the 4. *Rev.* spoken of by *Ezekiel* 1, by *Isaiah* in 6 *Chap.* in the opening of the Seales by Christ in the 6. *Rev.* in the opening of the first Seale, 2, 3, and 4. seale to each we have one of the fourre Beast, say come and see so illustrious is the glory of God shining forth of Christ, in them who are said to be full of eyes, the angels his Messengers, as in *Ezekiel* they are said to fly, to runne to execute his will, and fire is laid to run among the Beasts. 1 *Eze.* 13. and saith *Isaiah* I saw the similitude of the glory of God *Isa.* 6. 1, 2, 3. and so to be seen in the 4. *Re.* 6. which are those angels in the first sort considered. Againwe have others, the seaven angels having seaven Trumpets, when the seaven seales are opened, and the glory of God from the golden *star* manifested

fested, and a censer filled with the fire of the Altar and cast into the earth then it is said the seaven Angels prepared themselves to blow the Trumpets, thus in this the glory of God; they are as the Firmament of his glory shining forth.

And in their severall sounding and blowing the Trumpets may the aboundinges of the glory of God appeare more and more manifest in each Trumpet, as it is declared in Rev. 10.7. But in the dayes of the voice of the seaventh angell, when he shall begin to blow the Trumpet, even the mystery of God shall be signified as he hath declared to his servants the Prophets.

So also in the 14. Rev. in divers verses from the 6. to the 19. may be considered how the Angels are as the firmament of the glory of God in the Lord Jesu, shining forth in them and their working: In the 7 ver. we have an Angell said to fly in the midst of heaven, having an everlasting Gospell to preach unto them that dwell on the Earth, and to every kindred and tongue and people, and what is the Gospell, but the unvailing mystery of the glory of God in the Lord Jesu Christ: So in that he is said to preach the Gospell, he may be said to be a publisher, or one publishing, or one shining forth in the glory of God by Jesus Christ, in the 7. ver. saying with a loud voyce, teare God and give glory unto him, for the houre of judgement is come, and worship him that made heauen and earthe, and the Sea and the fountains of waters. The glory of God in his summing Excellency is in all he utters and expresses: In the 8. verse. And there fell wed another Angell saying, Babylon the great City is fallen, is fallen, for she made all the Nations to drinke of the wine of the wrath of her fornication. This is in the light and glory of God, as considered in another place, how it comes to be thus; For it is said, Strong is the Lord God that judgeth her, Reve. 18.8. and in the glory of God, for it is considerable the time of this Angels saying, Babylon is fallen, to be under the times of the seventh Trumpet, and the blowing of the seventh Angell. In the 9. ver. the third Angell followed saying with a loud voice, If any man worship the Beast and his image and receiveth his mark in his fore-head, or on his hand, 10. ver. the same shall drinke of the wine of the wrath of God, yea of the pure wine which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb: In the 11. ver. And the smoke of their torment shall ascend evermore, and they shall have no rest day nor night, which worship the Beast and his Image, and whosoever receiveth the print of his name. This Angels testimony is in the fiery burning ire of God, consumeing all those, that fall down and submit and worship the Beast or any thing bearing his Image, they in all their worke of worshiping the Beast shall burne in the fierie ire of the wrath of God, all that worship the Beast, or the Image of the Beast, all whosoever receiveth the print of his name, all whose worshiping, can only be pourtrayed forth, here only to be and worke, 14. verse: in which also they are as the firmament of the light, and glory of God in Christ, they are all set out, all in and from the light of his glory 15. verse: And another Angell came out of the Temple crying with a loud voyce to him that sat on the Cloud, Thrust in thy Sickle and reape, for the time is come to reape, for the harvest of the Earth is ripe: his voyce cryeth and soundeth in the light and glory of God in Jesus Christ: 16. verse: and he that sat on the Cloud

Heavenly and Church-Angels.

Cloud thrust in his Sickle on the Earth, and the Earth was reaped still in all to be beheld in the light and glory of God. In the 17. verle : *Then another Angell came out of the Temple which is in heaven having a sharpe Sickle: these are the reapers of God and of Christ, out of the Temple which is in heaven, out of which of God they have their Sickles, such instruments as are of God.* 18. verle : *And another Angell came out from the Altar, which had power over fire, and cryed out with a loud cry to him that had the Sickle, and said, **Thrust in thy sharpe Sickle, and gather the cluster of the Vineyard of the earth, for her grapes are ripe.*** 19. verle. *And the Angell thrust in his sharpe Sickle on the earth, and cut down the Vines of the Vineyard of the earth and cast them into that great Wine-presse of the wrath of God.*

There in the light of the glory of God we have the Angels first reaping the harvest of the earth, wherein is much to be considered : Secondly, with a sharpe Sickle the Vineyard of the Earth in her clusters is gathered considerable in the ripenesse of her grapes.

And as the Vineyard is more then the ordinary growth of the field, so it is a Solution here, that the Vineyard or Vines of the Vineyard is more and in higher consideration then the harvest of the Earth, its ripenesse one, and the ripenesse of the grapes of the Vineyard another.

Yet it is to be minded, it is both the harvest and Vineyard of the earth, the Vineyard of the earth and this being cut down is cast into the great Winepresse of the wrath of God.

So also the seven Angells we have, who appeare as a signe in heaven great and marveilous, in the 15. Revel. 1. we have them in the shining glory of God as the firmament of his glory in Christ to behold; in the first verle in the latter part of the words, it is said, *By them is fulfilled the wrath of God,* who before are said to have the seven last Plagues, in the sixth verle they are to come out of the Temple, and in the 7 verle they had seven Vials full of the wrath of God given to them, which in the 16. Revel. they are said to powre forth : And how the glory of God is in each Viall in each Angels powreing of them forth; A Solution considerable of & to the glory of God raigning & shining forth in & with these Angels in having & powreing forth the seven Vials full of the wrath of God, as thus : 15. Revel. 1, 2, 3, 4, 8. When the signe in heaven is of these seven Angels, great and marveilous, then also is the seeing a glasse Sea mingled with fire, and at the glasse Sea stand the overcomers of the Beast, his Image, marke and number of his name, having the harpes of God.

And in the sight and beholding of these things in the third verle : and they sung the Songs of Moses the Servant of God, and the Song of the Lambe saying, Great and marveilous are thy works Lord God almighty just and true are thy wais King of saints: 4 verle : *Who shall not feare thee O Lord and glorifie thy name, for thou onely art holy, and all Nations shall come and worship before thee, for thy judgements are made manifest.* Revel. 16. 5. 6. 7. And I heard the Angell of the waters say, *Lord thou art just, which art and wast to come, and holy, because thou hast judged these things, for they shed the blood of the Saints and Prophets, and therefore hast thou given them blood to drinke, for they are worthy.*

Thought

Though he was the Angel or Messenger of God powreing out the third Viall upon the Rivers and Fountaines of waters and they became blood, yet he exalts God, saying, *I thou art just and holy because thou hast judged these things.* verse 7. And I heard another out of the Sanctuary say, *Even so Lord God Almighty, true and righteous are thy judgements, and other discovery of the light and glory of God shining forth, might appear in other considerations of the Angels, as the firmament of his light and glory, as in Hebr. 1. 1, 2. and so in Rev. 19. 9, 10, Rev. 21. 9, 10, 11, 12. these may all be considered, these Angels light and fiery in the light and glory of God shining forth the mystery of his glory will, and pleasure, in what they are, do and execute; it would be very large to consider the particulars, wherein and how they are such in all these things, severally discoverable, wherein all their being, moving, and working, it will appear it is in al in the light and glory of God and our Lord Jesus Christ, Psalme 103. 20. Praise the Lord yee his Angels that excell in strenght, that do his Commandement, in obeying the voice of his word.*

Some reason why they are termed Angels his Messengers, because the light of the glory of God communicative for and in imparments, shineth forth in and with them not essentially, so is the glory and light of God unapproachable, infinitely essentially in God, and herein the Lord Jesus Christ is only the infinite excellency of the glory of God, essentially the fountain of all light and glory communicative, and herein he is the head of all principalities and powers, and therefore it is said of God in Hebr. 1. 6. he saith, when he bringeth in his first begotten Son into the world, he saith, *and let all the Angels of GOD worship him;* they are Angels to be considered, in that we have the light of the glory, will, and good pleasure of God, shining forth in and by them to the Saints and Church of Christ, it is a medium betweene the fullnesse of the glory of God, and those to whom and with whom this light of will and pleasure is made knowne or manifest; *Hebr. 1. 7. He maketh the Spiriuts his Ministers,* though spirituall and excellent in light and glory, yet Gods created servants, Angels his Messengers for and to his glory.

Secondly, Angels they are a ministring glory, the Angels of light in two respects considerable. First in ministring prale, and glori, and honour to and before God and our Lord Jesus Christ that in all the shining excellency of his glory unto them, they doe as live and breath in the praising and glorifying of God in all continually, Isa. 6. 3. so it is with the first and second sort of Angels.

Secondly, they are a ministring glory of God in the Lord Jesus Christ, ministring forth unto the church and Saints of Christ, the hidden and unsearchable Mysteries of the glory of Christ unto them, Rev. 19. 9 10. Rev. 21. 9, 10, 11. Rev. 22. 6.

Thirdly, they are ministers of the wrath, therefore wee have an Angel said, *to fly through the midst of Heaven, saying with a loud voice, Woe, woe, woe,* &

Hicaventy and Church-Angels.

The last judgments of the earth, because of the fulness so done of the Trumpets of the three Angels, where were yet to blow the Trumpets; wee instate this proofe for a testimony that the Angels are ministers of the wrath of God upon the earth; and not that it is thought these three are yet to sound all of them; or noe but that the sixth is well-nigh over, and that the beginning of the seaventh Trumpet to sound is very neare.

Third Reason, they are to be considered angels, though of light and glory, yet the Church and Saints of God in Christ, have to eye in spiritual fightes-
nesse above the angels, the fountain of light and glory in all its fullnesse and imparments from God and the Lord Jesus Christ, filling and enriching them in his glory, having communion and fellowship with the Father and the Sonne, in whose fullnesse of glory they shall bee glorified: and glori-
fie him for evermore, withall his angels in the fullnesse of blisse in God for e-
vermore.

The fourth Reason, they are angels so called, because the open face of the unexpressible glory of God is evermore over and above them, in its unutterable infinite glory and perfections everlastingely, before which they are said to be covered vayled, of which how to conceive of that wee touched before Isa. 6. 2. so they are angels by whom God executes his will and pleasure in and by them, in all this they are angels of light, in purity and holiness in his, light and glory act and move and worke in all the accomplishing of his will and pleasure, as the firmament of his glory, and light shinning forth as the Stars in his right hand, the Angels of the Churches, who also are said to come out of the Temple opened in heaven, Rev. 15. 1. 5. The use of that light and fierynesse of them one with another, in the holynesse of association, in and to the glory of the invisible Majestie, as may bee minded in Isa. 6. 3. and one cryed to another and said, baly, baly, baly, is the Lord of Hosts, the whole World is full of his glory, Ez. 19. 14. in the 9 ver. it is sayed, they were joyed by their wings one to another, in the 14. ver. and the Beasts ranne and returned like unto lightening, Rev. 8. 2 and 6 ver. in the second ver. we have expressed their joynt standing, they stood before God, in the sixth Verse, their joynnt according is set downe in these words, then the seaven Angels whiche had the seaven Trumpets, prepared themselves to blow the Trumpets: Againe the joynntes of the Angels one with another, is considerable in the holynesse of association, in and to the glory of the invisible Majestie, see how it appears in Rev. 15. 1. 6. 7. 8. againe in the 16. of Rev. 1. that they are Angels, so one and conjoynd together, is because the Orignal head and fountaine and fullnesse of glory is one, in whose light and glory, they are in light and glory, they are joyntly in the light, seeing in the mysterie of glory, the mysterie of the glory of God in Christ, the alone fountaine of all grace and glory unto his Church, 1 Tim. 3. 16. great is the mystery of godliness, in its glory, therein considerable this is one branch scene of Angels, they know and understand the way of his House and Temple, Rev. 11. 1. Rev. 21. 9. 10. 11. 17.

The use of that light and fierynesse of them one with another, is in hearing
and

and knowing the voyce out of the Temple, which, in saying to the seven Angels, goe your wayes and poure out the seaven Vials of the wrath of God upon the earth, Rev. 16. 1. And for reaping the harvest of the Earth, and thrusting in the sharpe Sickle on the Earth, and cutting downe the Vines of the Vineyard of the Earth, Rev. 14. 15. to the end, as we confidered of those veries in their working.

The usefullnesse of them one with another, in the light of Christ, conjoined as one in the light and glory of Christ in God, to doe and fullfill all his pleasure, they are in all the assumings of Christ, his joyned army or Host,

Rev. 12. 7. The worke and message of Christ, with any of his An-

gels in his light and glory, Angell nature and light accords and

joynes therewith in all, of so neare a use is their light and
shines one with another in the light, will, and wor-

king glory of God by our Lord Jesus Christ,

to the exaltation of his glorious excel-

lency, let be the covering and vay-

ling of all glory before him,

to the Eternall exaltation of

God for evermore.

F I N I S.



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